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with the characters of the Cosmos and of God. But when woman too was fashioned, he recognized a kindred form, and she on her side saw no other animal more like herself, and modestly welcomed his approach; and so they were brought together like the separated parts of a single animal. How the keen discoverer of contradiction can think this the same as the opinion of Aristophanes passes my comprehension.

Thus it appears to me that Schürer's arguments break down one after another, as soon as they are subjected to a little of that criticism which is so apt to be applied to ancient books, and not to modern hypotheses. Mr. Conybeare's arguments, of which I have only given the broad outlines, remain with undiminished force. To see them in all their details the reader must have recourse to the volume itself, where he will find a wealth of material, a width of scholarship, and careful editing, which are a credit both to the author himself and to the University Press.

JAMES DRUMMOND.

Documents de Paléographie Hébraïque et Arabe publiés avec sept planches photo-lithographiques par ADALBERT MERX. (Leyde, E. J. Brill, 1894.)

ATTEMPTS at reproducing facsimiles were made as early as 1702 (see Prof. M. Steinschneider's essay, headed, *Zur Literatur der hebräischen Palaeographie* in the *Centralblatt für Bibliothekwesen*, IV, pp. 155–165, edited by Dr. O. Hartwig). Naturally, as facsimiles they are more or less successful, but they cannot give an accurate idea of the shape of letters. This could only be completed by the process of photography, an invention which is comparatively recent. We must therefore date photographic reproductions of Hebrew MSS. from the publication of *Facsimiles of Manuscripts and Inscriptions* (Oriental Series), by Dr. W. Wright (*The Palaeographical Society*, 1875–1883). Here a choice was made of early MSS., found in various libraries, beginning with 1073.

These facsimiles are not classified according to the characters employed by Jewish scribes in various countries; moreover, this collection does not pretend to offer specimens of Hebrew writing after the fifteenth century.

An attempt was made to represent the different kinds of Hebrew scripts in the *Facsimiles of Hebrew Manuscripts in the Bodleian Library illustrating the various forms of Rabbinical Characters with Transcriptions*

(Clarendon Press, Oxford, 1886), which is arranged according to the various countries where the Jews gradually brought about the transformation of the original square characters into cursive writings. The following is the classification :—Square, Cursive, and Rabbinic written in Syriac, Arabic, Yemen, Qaraitic, Persian, Greek, Italian, Spanish, Provengal, French, German countries, without regard to dated MSS. This collection represents MSS. in the Bodleian Library which are not always dated. Professor Merx has chosen, in his present publication, to represent Jewish writing in Egypt, of legal documents, by publishing facsimiles, together with transcriptions and French translations, dated 1095, 1115, 1116, 1124, and 1164, acquired during his travels in the East. This publication will be welcomed by specialists in palaeography, also for its legal phraseology in Rabbinic language, as well as for the historical data of the parties, witnesses, and the judges. Prof. Merx does not mention another document in the same writing published by Professors D. Kaufmann and D. H. Müller in the *Mittheilungen aus der Sammlung der Papyrus des Erzherzog Rainer*, Fünfter Band, p. 127 (Wien, 1892).

The forms of the characters in these Egyptian documents are the same as those given in the Oxford Facsimiles as Rabbinic in Syria, and the continuation of the Bodleian catalogue will reproduce documents recently acquired in Egypt, both dated and undated. The same will be the case with the Persian Rabbinic characters. The Oxford publication does not claim to be a manual of Hebrew palaeography in general, but only as far as concerns MSS. possessed by the Bodleian Library, with one exception. It is, indeed, difficult to assign dates to Hebrew MSS., more especially to those written in square characters, a fact which Professor Merx proves in the second chapter, when he refers to a Bible in the Cambridge Library, and which is dated 856 A.D. in the printed catalogue, whilst Kennicott and Zunz refer it to the end of the twelfth century. Professor Merx has forgotten to mention that a facsimile of the page in which the date is found is given in the *Studia Biblica*, where the date assigned to this MS. is fully discussed. The same is the case with the MSS. of the Bible in Cairo and Aleppo. The third chapter contains Hebrew epitaphs found in Egypt, dated the seventeenth and eighteenth centuries, and he observes that surely older and perhaps very old epitaphs may be found in Egypt for the benefit of Hebrew palaeography. The words נִיר אַיִל remain a riddle if rightly read. The fifth chapter of Professor Merx's book seeks to show that the Arabs have in some degree accepted the Roman Law as used in the East, with which they became acquainted through the medium of the Jews. Chapters six to eleven are devoted to the four Hebraico-

Arabic documents already mentioned. Here also some expressions are translated in a doubtful way, being technical terms often used in the Talmud, and many post-Talmudic, which are known only to specialists. But these inaccuracies do not lessen the general value of Professor Merx's publication, viz. for Hebrew palaeography. The eleventh chapter gives tomb-inscriptions of the ninth to fourteenth centuries, to be found at Worms and Mayence. To complete his task of Hebrew palaeography, Professor Merx gives a document written at Spires in the fourteenth century. The last chapter treats of a fragment of an Arabic document on a papyrus, dated 691 A.D., which is at present the oldest specimen of its kind.

For the benefit of our readers who are interested in Hebrew palaeography we reproduce a Hebrew epitaph recently found in the province of Valencia in Spain, explained by the indefatigable Don Fidel Fita in the *Boletin de la real Academia de la Historia*, t. xxv, December, 1894 (Madrid), not generally known to our readers. The inscription runs as follows:—

1 This is the tomb of R. Samuel,	זה קבר של ר' שמואל
2 son of R. Shealthiel the <i>Nasi</i> ,	בר שלאלתיאל הנשיא
3 upon whom the house fell and he died	שנפל הבית עליו ונפטר
4 under it, Tuesday (may he rest in the garden of Eden !)	תחתיו יומ שלייש נזע
5 the sixteenth day of the month of	ששה עשר יומ בירח
6 Elul in the year four	אלול שנת ארבעת
7 thousand and 800 [years]	אלפים ושמונה מאות
8 and fifty seven [years ?]	וחמשים וחבע ש
9 of the creation. May he repose in Eden!	ל[בריאת] עולם נזע

In spite of some irregularities in this inscription (e.g. the sixteenth of Elul was not on a Tuesday in the year 4857 A.M., and l. 3 is considered as feminine: see the note of M. Israel Levi in the *Boletin*, p. 491), it is certain that we have before us an epitaph written in Spain in the year 1097 A.D., three years prior to that of Leon (see Dr. Chwolson, *Corpus Inscriptionum Hebraicorum*, St. Petersburg, 1882, p. 187).

All these photographic documents will be useful for the history of Hebraico-Rabbinic writings, in so far as they will complete many lacunae in Professor Euting's excellent table of Hebrew alphabets, appended to Professor Chwolson's above-mentioned work. With such publications as we have before us we shall soon emerge from the infancy of Hebrew palaeography. We hope that Professor Merx will continue what he has so well begun, and, moreover, that he will not

be too much annoyed by critics, who take pleasure in finding faults, and pointing them out in rather passionate language. Are these severe critics always accurate in their own publications? we doubt it! Let us take as our motto "laboremus," despite these few malcontents.

A. N.

Assabīniyya, a philosophical poem in Arabic by Mūsā b. Tūbi, together with the Hebrew version and commentary styled Bāttē Hanuefeš by Solomon b. Immānuēl Dapiera, edited and translated by HARTWIG HIRSCHFELD. Abstract from the Report of the Montefiore College. (Luzac & Co.)

We take great pleasure in congratulating the Montefiore College on the regular continuance of the yearly *Program*, issued by the Principal and Dr. Hirschfeld. After monographs on the historic *Halakhah* by the former, the latter has chosen for his subject a didactical poem in Arabic with a Hebrew translation and commentary. We must not forget to mention that both authors of the *Programs* have used MSS. belonging to the Library of the College, and more especially of those 400 acquired within the last four years. The Arabic poem, composed in the Maghribine dialect, viz. the dialect spoken chiefly in Morocco, is, according to the superscription in the unique Bodleian MS., by Abū Amrān Mūsā b. Tūbi al-Isrāeli of Sevilla, i. e. by Moses b. Tobiyah of Sevilla. The Hebrew translator and commentator gives as author Moses b. Tubi, a Maghrebi Jew. If he is correct, and we have no reason to doubt his statement, Moses or his family emigrated from Sevilla to Maghreb: whether voluntarily or forced by persecution, he does not say. Moses, anyhow, composed in the Maghrebi-Arabic dialect, and Dr. Hirschfeld was right in publishing his poem in this dialect, instead of converting it into classical Arabic. He says judiciously, in his prefatory remarks, that "Instead of restoring the classical readings and correcting mistakes in the text itself, I thought it more expedient to leave the latter unchanged, and to place my suggestions in the notes." He was also right in printing the Arabic text in Hebrew square characters, saying that "a transcription in Neskhī would wrongly impair its peculiarity." There was no occasion for the apology for the reproduction of the Hebrew, with which Dr. Hirschfeld begins his Prefatory remarks, "Although the following Arabic text is taken from a unique MS., the evident consistency of its orthography and grammatical forms lends sufficient